

Notre Dame Scholastic.

Disce quasi semper victurus; vive quasi cras moriturus.

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The Gossip's Soliloquy.

"If I am not allowed to talk,
Of what use is my tongue?
I'm sure I see no reason why,
My thoughts should go unsung.

"There is no question. I account
To no one for my actions:
They are to suit myself, you see,
Both praises and detractions.

"Of Charity let others speak,
Of Virtue, and all these,
Yet, while I inwardly admire,
I'll say just what I please.

"I merely tell what others say,
Add here a word, and there:
If others speak of me the same,
I'm sure I do not care."

Proud heart, let me but ask of you,
Did God, with this intent,
Impart the gift of Intellect?
Ah! such was never meant.

'Twas not to mar nor to oppress
The lives of old or young,
For which He gave to you your mind,
Your voice, your speech, your tongue.

Put all, we beg, to their just use,
And then, as God decrees,
But not till then have you the right
To say just what you please.

ST. MART'S ACADEMY.

L. R.

Savonarola and Christian Art.

Whatever may have been the faults of Savonarola, and undoubtedly he was possessed of some, it cannot be doubted that he labored faithfully and earnestly for the reform of Christian art and for the exclusion of the sensuous and pagan ideas which were beginning to force themselves into the works of Christian painters. "His object," says M. Rio in his work on the Vicissitudes of Christian Art, "was to re-establish the reign of Christ in the heart and soul of peoples; to enlarge and extend the blessings of redemption to all the human faculties, and to all their operations. The enemy he combatted with all the energy of his soul, and all the power of his word, is Paganism, of which he everywhere found traces in art and morals, in ideas as well as acts, in the cloisters, as well as in the schools of his age."

About the close of the fifteenth century, Italy was con-

vulsed by a movement which was but the prelude to the breaking up of the old feudal society. Men were engaged in a great struggle to free themselves from tyrants who in the time of internal troubles had usurped authority and now used every means to retain it. The Church, after innumerable conflicts with heresy and schism, found her influence decreasing. The invention of printing and the revival of ancient literature gave a new turn to study. From these causes the following consequences were, says Lanzi, derived: "In policy no age ever surpassed the fifteenth century in wickedness, for it fought, not with arms and valor, but with fraud and poisons; and few ever equalled it in the corruption of morality. In religion there appeared the signs of those heresies which, in the following century, tore such a great portion of Europe from the Roman Church. The study of the classics during that century did little for letters; it neither refined language nor consoled philosophy; but merely prepared the world for that luminous period called the age of Leo X. The Medici, who were intent on securing the dominion of Tuscany, strove to corrupt the people and to debauch them by their festivals and pageants. Like all other oppressors of liberty, they thought to win the people by their promises and bribes. Such was the policy of Pericles in Greece, and of Augustus in Rome. When the instances of Pico della Mirandola caused the Medici to invite Savonarola to Florence, the friar found pride and infidelity in the men of learning, in the people and the artists, licentiousness—in all classes a turbulent restlessness, an ennui of actual evils, and an anxious expectation of something novel. When the conditions of society have reached this term, the very nature of the times creates singular men to sway it; and in fact, if they be not able to rule and wield the movement, they must perish in it. Savonarola believed himself destined to perform a grand mission, moral, intellectual, artistic, and political; and he at once cast himself boldly into that tremendous conflict of ideas, passions, and interests in which only one of a thousand escapes, while the generality are victimized and exhibited to all future generations to prove how fatal it is to have been gifted, in such times, with a soul that soars above the ordinary level of intelligence."

Savonarola was a fervid and impassioned orator, and for eight consecutive years he electrified the people of Florence. His voice went forth from the Dominican Convent inviting the factions of Italy to give up their animosities, which bred murder and rapine, and become brothers to each other. Not only was the voice of Fra Girolamo Savonarola raised: it was echoed by other friars of the Dominican Order, which if not as eloquent as his were at least as zealous and unceasing. Of the interest excited by the eloquence of Savonarola we have the testimony of eye-witnesses that at midnight the people of Florence arose

from their beds and repairing to the doors of the Cathedral waited until they were opened, complaining neither of the inconvenience nor of the cold; people of all ages, the young and old, awaited the preaching of the great friar, and attended his sermon with the same pleasure as though it were a wedding. The profoundest silence reigned in the church until the children entered singing hymns "with such sweetness that Paradise seemed to have been opened." In this manner, with hymns and prayers, the crowd awaited for hours the coming of Savonarola. But the piety infused by the preachers did not show itself in the church alone. A contemporary writer says: "They no longer sang profane songs, but spiritual canticles, a great many of which were composed at that time—they sometimes chaunted them in chorus on the highways, as friars do in the choir, and with great jubilee whilst at their work, so wide-spread was this great fire everywhere. Mothers were seen in the streets reciting the Office with their children. When they sat at table, after the benediction, they observed silence, and they listened to a person reading the Lives of the Holy Fathers, and other devout works, and in particular the sermons of the Father (Savonarola), and others of his works." Again, the same writer says:—"The women dressed with greatest modesty, and to effect a reform in this particular, they sent a deputation, of their own body, to the Signory, with great solemnity. The children did the same, and sent a deputation to the governors of the city, praying them to enact laws for the protection of good morals."

People of all classes yielded to his eloquence. The poor working man, the monk, the priest, even the most learned and talented men of the day, bowed before his superior ability; the ranks of the Dominicans were recruited from among the artists and writers of the age, and so great was the number of persons who took the habit that the Convent of St. Marco had to be enlarged. He drew around him many of the distinguished artists of Florence, and infused his spirit into them. His great design with them was to rescue the imitative arts from the immoral tendency which the licentiousness of the time encouraged. It had been the habit and delight of the painters to represent nude figures, and even when painting Madonnas and the saints it was not unusual for them to take as models the depraved women of the city. These two things Savonarola fought with all his energy. He perfectly comprehended the power which the arts of painting and sculpture exercised over an imaginative people like the Italians, and he endeavored to make them instrumental in social reform. He set about making known his ideas of art, and maintained that the beautiful "should not be understood to be a mere pleasing of the senses, but that the senses should be the media for conveying it to the heart and soul, and enamoring it of virtue." Developing with all his power this view, he in his sermons to the people then proceeded to denounce the licentiousness of artists, "who," says Lanzi, "made painting subservient to the lusts of the great, instead of an eloquent language for inculcating virtue and morality." Such was the power of his words on the minds of the Florentine artists that many of them swore to Savonarola never again to degrade their art. And not only this, but some even went farther, and taking all their designs in which were portrayed nude figures they laid them at the feet of the preacher, for him to do with them as he wished. Lanzi says: "As Savonarola desired to impress the minds of the Florentines with a

salutary horror of all such objects, he caused them all to be burned with great solemnity in the piazza of the Palazzo Vecchio. Let us hear Burlamacchi on this subject: 'At the beginning of the carnival (1497), the Father ordered that there should be a very solemn procession, full of mysteries; and he caused to be erected in the Piazza dei Signori, a large cabin, within which were gathered all vain and lascivious things, which the children had collected from all parts of the city. The cabin was formed as we will describe. The joiners constructed a pyramid, and in its hollow placed a great quantity of brushwood, and some gunpowder. This pyramid had fifteen steps, on which were laid and arranged, with great ingenuity, all the various offensive objects. On the first step were laid the most precious foreign tapestries on which obscene figures had been wrought; above these, on the second step, was a great number of figures and portraits of the fairest damsels of Florence, and others by most excellent painters and sculptors. On another step, were tables, cards, dice, and such like diabolical inventions. On another step, were music-books, harps, lutes, guitars, cymbals, trumpets, and various other instruments. Then came the adornments of women—false hair, mirrors, perfumes, Cyprus powders, and similar vanities. On another step were the works of the Latin and modern poets, such as Morganti, Boccaccio, Petrarch, and the like. Then followed masques, beards, liveries, and all such carnival trumpery. There were also many very beautiful works of the chisel and pencil, together with ivory and alabaster chess-men, for which a Venetian merchant offered the Signory twenty thousand crowns; but instead of getting them, they painted him, from the life, and enthroned him on the top of the pyramid, as king of all these vanities. . . . At length, four men approached, with lighted torches, and set fire to the cabin, mid the ringing of bells and the sounding of fifes and trumpets, so that every one seemed enraptured on the occasion of this festivity. The flames mounted to heaven, and all the vanities were consumed.' This spectacle was renewed in A. D. 1498, the last year of Fra Girolamo's apostolic career."

The Nervous System.

When we look about us and contemplate the innumerable objects of creation, so fraught with wonders and revealing so many hidden beauties, expressing our admiration of them, and loving to dwell on their various perfections, let us pause a moment and ask ourselves the question, which of all these is the most worthy of our attention? We can but be convinced that man is the most consummate and wonderful of all. And this is the case whether we view him mentally or physically.

We may speak of the beauties of this object, of the regularities of that—we may bestow praise on every object that meets our observation, but upon none more worthily or justly than man; and, what is more wonderful, he possesses all these qualities combined. Notice the symmetry of his features, the proportion of one limb to another, the harmony of all the parts, each one complete in itself, performing its own proper function, and all constituting the handiwork of God. Man's physique alone proclaims his superiority over all animate creation, and it has been justly remarked that "The body of man is such a subject as stands the utmost test of examination, this examination being at the same time agreeable, instructive and useful.

Agreeable, as man is naturally inquisitive, and delights in obtaining knowledge and becoming familiar with the various objects by which he is surrounded, more especially the animate creation and the proximity of our own bodies and our intimacy with their external organization; but, above all, our more intimate acquaintance with the internal springs of all our activities supply the means of acquiring, with greater facility and precision, a more correct apprehension of the animal economy than can possibly be attained by studying the structure of animals in general. Instructive, as it teaches us the wisdom and goodness of the Creator, and manifests His many perfections. It teaches us the various capacities of the human body and the peculiar uses to which it is adapted, thus instructing us to employ our faculties in a proper manner, and not to exhaust our powers by injudicious applications. This is also useful, as by becoming conversant with the actions of our bodies we naturally learn how to preserve them in a normal condition and prevent their abuse and debilitation. But to approach our subject. Taking for granted that we are acquainted with the functions of each organ, it behooves us to understand the harmony with which these functions are performed, and for this purpose an intimate knowledge of the nervous system is indispensable.

What is the function of the nervous system?

The nervous system does not act for itself, but stimulates and excites the actions of the various organs of the body, regulating and harmonizing their peculiar functions. Its function then may be stated in the following words: "It is intended to associate the different parts of the body in such a manner that stimulus applied to one organ may excite the activity of another." This regulation is quite necessary in animals of a superior organization, as each function is performed by a separate organ, and if harmony of action were not preserved the entire system would give way under the disorder.

The nervous system is composed of nerves and ganglia or ganglionic centres. The nerves are made up of nervous filaments; these filaments penetrate the body in every direction, coming in contact with every portion of each muscle, tissue and organ. Each filament has three distinct parts: the outer, a thin, membranous, transparent sheath which contains and keeps in place the two outer parts of the filament—one of which is a white, soft matter, being about the consistency of thickened cream; the other, a fine grey ribbon-like thread found in the centre of the white material. These filaments are extremely delicate, not exceeding the 1-2000th of an inch in diameter. They are united in various parts of the body into perceptible bundles, and are then known as *nerves*. The ganglia are nervous centres, composed of a cineritious matter, nervous fibres, blood-vessels, and nerve cells.

The nerves which originate in the skin and muscles of the various portions of the body, and those from the upper and lower extremities, pass onwards from both sides towards the vicinity of the spinal column, where they form thirty-one distinct pairs, each pair having a right and left nerve coming from the relative sides of the body. They then make their way into the interior of the spinal column (which is now known as the spinal canal), where they unite into a long cylindrical mass known as the spinal cord. This spinal cord extends upward until it reaches the cranium, where it enlarges into a bulky nervous mass called the brain. The brain has three different parts: cerebrum, cerebellum and medulla oblongata. Besides the nerves

which communicate with the brain by means of the spinal cord, there are twelve other pairs supplying the parts about the head and neck, and pass into the brain through fissures or foramina in the lower part of the cranium. These are called the cranial nerves. Each nervous fibre possesses a peculiar property or power, known as irritability; and the nature of this power is such that whenever a fibre receives an impression the whole of it is roused into a state of activity, this activity being conveyed to some other organ, thus causing it to perform its proper function. Upon close examination we find that the nervous fibres are of two kinds, sensitive and motor. The first receive the impression, acting from without inward; the second convey their activity to their appropriate muscles and organs, and act from within outward. The sensitive fibres terminate in the ganglia, which have already been spoken of, and here the motor fibres originate. Thus we see that as the fibres have opposite directions their actions must correspond; hence an impression passing inward by means of the sensitive fibres must be conveyed outward by means of the motor fibres, causing what is called the reflex action, one of the most important features of the nervous system.

The spinal nerves, which are distributed to the various muscles and limbs of the body, cause a communication between these parts and the spinal cord, and through the spinal cord with the brain. Their great functions are sensation and motion; hence the destruction of a spinal nerve causes these functions to cease. This effect may be partially produced by compression, and the part thus affected is said to be "asleep." But when the fibres are completely severed the destruction of the functions is complete; this is called paralysis; consequently, as there are nerves of sensation and motion there must be paralysis of sensation and motion. These fibres may be often united, and normal action restored. As each nerve enters the cavity of the spinal canal the fibres separate, the sensitive fibres passing to the posterior parts of the spinal cord and forming the posterior root, while the motor fibres unite with the spinal cord towards the front part and form the anterior root. After the union of these fibres with the spinal cord they change their direction and pass from below upward. The sensitive fibres of the posterior roots constitute a portion of the two vertical bundles of white nervous matter found on each side of the median line and at the back part of the spinal cord; these bundles are called the posterior columns of the cord. The motor fibres in like manner form bundles in front, which are called anterior columns. The nervous fibres forming these columns pass upward, as before stated, and terminate in the brain,—hence the brain is the seat of all sensation and consciousness.

When the spinal cord is injured, paralysis ensues. When the injury is in the middle of the back, the lower half of the body is affected,—this is called paraplegia. When the brain is injured at the origin of the motor fibres, the one-half of the body becomes paralyzed, and this half is on the opposite side of the body to that on which the injury to the brain has been inflicted; this strange feature depends upon what is called the decussation of nervous fibres,—that is, the nerves of the right side of the body connect with the left of the brain, and *vice versa*. The anterior columns of the spinal cord cross at the medulla oblongata, and this is called the decussation of the anterior columns of the cord.

The principal spinal nerves are the intercostal and phrenic. The intercostal, as their name signifies, are sit-

uated between the ribs, and distribute themselves to the intercostal muscles; hence they play an important part in respiration, and when injured nearly destroy respiration. Were the phrenic nerves injured at the same time, the destruction of respiration would be complete. The phrenic nerves belong to the diaphragm, and control its movements.

The spinal cord is a "nervous centre," as it contains a band of ganglionic matter throughout its entire length, and experience teaches that if the spinal cord be injured the lower organs may act, although communication with the brain has been entirely severed. As we have already said in describing the functions of the nervous system, a stimulus is conveyed inward by sensitive fibres, and reflected outward by motor fibres. This is called reflex action of the spinal cord. This action is involuntary, and produces no consciousness or sensation. This reflex action is extremely important in protecting the various parts of the body from injury, as for instance when falling from a great height the body is placed in a position where it will receive the least injury, etc., etc.

The cranial nerves are divided into twelve pairs, and are distributed to the head and face—excluding those that belong to the special senses (for the present at least). The most important cranial nerves are the fifth and seventh pairs. The fifth pair has been termed the trigeminal nerve, because after its exit from the base of the brain it divides into three equal branches. Just at the point where these begin to branch out there is a ganglion called the gasserian ganglion. The first branch is distributed to the forehead and the top of the head; the second to the middle of the face, the nose, cheeks and upper lip, while the third goes to the lower lip and chin. These two latter branches furnish the teeth with nerves, hence when either of these branches are injured the patient is afflicted with toothache or neuralgia (*tic douloureux*). The motor power of the fifth pair is confined to a portion of the third branch, which extends itself to the muscles employed in mastication, hence it is called the masticator nerve; the seventh pair is called also the facial nerve, from the fact of being distributed to the face, and controlling the movements of expression; thus we close our eyelids, expand or contract our nostrils and move our lips. Besides the facial nerve there are three small motor nerves which connect with the muscles of the eyeball and regulate its movements, and thus has an indirect control over the expressions of the face. We find another motor nerve, called the hypoglossal, which connects with the muscles of the tongue; it originates in the medulla oblongata, passing forward through the neck, until it reaches the tongue, where it distributes itself to all the various muscles of which the tongue is composed, and presides over all the required movements of that organ. The next nerve in importance is the pneumogastric, or "*per vagum*" (which means wandering), as it is sometimes called on account of its lengthy and varied course and distribution. Its principal branches are the pharyngeal, superior and inferior laryngeal. The first of these communicates with the pharynx, and provides it with the power of sensation and motion; the second branch is distributed to the larynx, or more properly to its lining membrane, where it performs important functions. The third branch, or inferior laryngeal branch, is sometimes called the "recurvent" nerve, from its peculiarly curved course, first taking a downward direction and then "running back" until it reaches the larynx and presides over the movements of respiration of the glottis and the move-

ments requisite for forming the human voice. The lower part of the pneumogastric nerve provides the lungs and stomach with sensitive and motor fibres. The fibres communicating with the lungs form a plexus or network which contributes filaments to penetrate all the tissues of these organs, and from their peculiar sensibility preside over the condition of the air-passages. Those fibres communicating with the stomach perform very peculiar functions in the process of digestion; the sensitive fibres are distributed to the lining membrane of the stomach, and here endow it with a peculiar sensibility and reflex action, as the contact of the food with the lining membrane does not produce the same sensibility as the contact of foreign substances with other portions of the body. The motor fibres are distributed to the muscular coat of the stomach, and here the peristaltic action takes place caused by the peculiar power of sensation with which the sensitive fibres are endowed, being communicated by reflex action to the motor fibres of the muscular coat. Here terminates the course of the cranial nerves. From the little that has been said we cannot entirely contemplate all their actions, but still it is enough to show that the sensation and motion of the face, the functions of mastication and deglutition, the movements of respiration, and the vocalization of the glottis, the peristaltic action of the stomach, and the complete series of air-passages throughout the lungs, are subject to the control of the cranial nerves.

We will now pass to the brain, although we fear that limited time and space will prevent our going into sufficient detail. The parts of the brain have been mentioned in a preceding paragraph. The medulla oblongata is a large white nervous mass situated at the back and lower part of the cranium, caused by the expansion of the spinal cord as it enters this cavity, and its size is greatly increased by the decussation of nervous fibres. Imbedded in its white substance is found a mass of grey matter known as the ganglion of the medulla oblongata. Nearly all the cranial nerves originate in this portion of the brain. The cerebellum is situated above and behind the medulla oblongata, from which it differs in size and structure, being much larger, and the grey nervous matter which has hitherto been found in the interior of nervous formations presents itself here on the exterior in the form of an extensive mass abundant in laminæ or convolutions. The white matter forms the interior. The columns of the spinal cord during their passage through the medulla oblongata constitute fibres which pass upward and backward, and communicate with the grey matter upon its surface. A remarkable feature of the cerebellum is the peculiar connection of its two lateral halves formed by the union and flattening of numerous white nervous fibres which proceed from the inner surface of the grey matter. This band encircles the brain and spreads out in the substance of the other portion of the cerebellum. In its centre, where it encircles the base of the brain, in an arched form, it is called the *pons varioli*, or "Bridge of Variolus," the fibres of the medulla oblongata passing under it as beneath a bridge; at this point there is found another bunch of ganglionic matter, and this with the protuberance of the *pons varioli* is called the *tuber annulare*. In front of this the fibres of the spinal cord and medulla oblongata form two rounded bundles called "peduncles of the brain" on account of supporting the two halves of the brain. These fibres have their termination in the surface of the cerebellum. The cerebrum is the largest part of the brain, and possesses a structure similar to

that of the cerebellum. At its base are two ganglia called respectively striated bodies and optic thalami, which form a part of the cerebrum.

The function of the medulla oblongata is the control of the respiratory movements—and respiration will continue as long as this part of the brain is uninjured, although the other parts may be paralyzed. To serve this purpose it is well protected by surrounding parts of the brain. The faculties of reason, memory and judgment belong to the function of the cerebrum, and hence the destruction of this portion of the brain causes a loss of these faculties. The *tuber annulare* has a twofold function of sensation and volition. These two great nervous masses that we have just seen—spinal cord and brain—together with the nerves connected therewith, form what is called the cerebro-spinal system. There is another important system, known as the great sympathetic, which presides over the internal organs and functions, as in digestion, absorption, nutrition and circulation. This system consists of a double chain of ganglia extending from one end of the body to the other, distributing themselves to the internal organs. The nerves are much smaller than those of the cerebro-spinal system. These nerves are in close union with the blood-vessels, and commencing from the heart envelop the great vessels with a fretwork or plexus of delicate nerves, called the arterial plexus. In the neck and chest the ganglia are arranged in pairs, one on each side of the body; back of the stomach there is a ganglion larger than the rest, and semicircular in shape, from which it is called the semilunar ganglion—and here is found the solar plexus. The action of the sympathetic is involuntary, but of a different nature from that of the cerebro-spinal system, being sluggish, while the latter is almost instantaneous. Exposure to cold or dampness, or an insufficiency of exercise, will affect sympathetic nerves, hence we should avoid all these if we wish to retain our health. From the connection of the sympathetic with the cerebro-spinal system we deduce three reflex actions as taking place in the human frame, 1, reflex actions taking place from the internal organs to the involuntary muscles and sensitive surfaces; 2, from the sensitive surfaces to the voluntary muscles and internal organs; 3, taking place through the sympathetic system from one internal organ to another. Here ends the nervous system. We have seen its different parts, locations and functions, and drawn conclusions as we advanced step by step.

R. H. McC.

April-Fool's Day.

Last Saturday quite a number of practical jokes were played here at Notre Dame by the students and others. As a matter of course the victims, when learning the day, enjoyed the fun as much as those who perpetrated the jokes. In this connection we have been asked to give an account of the origin of April-Fools' day. Of it there are many opinions given, one of which is as follows: in the Middle Ages, scenes from biblical history were often represented by way of diversion, without any feelings of impropriety. The scene in the life of Our Blessed Lord where He is sent from Pilate to Herod and from Herod back again to Pilate was represented in the month of April. From this it is imagined that the custom of sending persons on fruitless errands practiced on the first April first originated. Afterwards other tricks were intro-

duced, and the custom was spread throughout Europe and was carried to those parts of America which are inhabited by the descendants of Europeans.

In what particular country the custom first originated is not known, as it is found among all the nations of Europe. In Germany the phrase of "sending a man from Pilate to Herod" is commonly used to signify sending about unnecessarily. This phrase has also the same meaning in English. The reason of selecting the first of April for the exhibition of this scene was that the feast of Easter frequently occurs in this month, and the events connected with the life of Our Lord would most naturally afford subjects for the spectacles given the people at that season.

It is however the opinion of many that the tricks of the first of April are the remains of some Roman custom derived from the East, and spread over Europe, like so many other customs, by these conquerors. According to Von Hammer there exists something similar to April-Fools' day in the East Indies, at the time of the Huli feast. It may be that we have through the Romans received our custom from the people of this far-distant land.

As we call the unlucky person who is fooled an April fool, so the French call him *un poisson*, or *poison* (mischief) *d'Avril*. In Scotland he is called a *gowk*, signifying a cuckoo.

One of the best tricks played on this day is that related of Rabelais, who, being at Marseilles without money and desirous of returning to Paris, filled some phials with brick-dust and ashes, labelled them as containing poison for the royal family of France, and put them where they were certain to be discovered. The bait took; he was arrested, and hurried to the capital as a traitor. When he arrived he had no difficulty in proving the contents, and the discovery of the jest was the occasion of universal mirth.

Druids.

The celebrated class of men known as Druids appears to have united the priesthood with the monarchical order, and their sway throughout Britain and Gaul was almost unlimited. They were chosen from the best families; and the nobility of their birth, allied to the functions of their office, obtained for them the greatest respect and veneration among the common people. The Druids controlled in a great measure the authority of the kings of Britain, for they were not simply ministers of religion but were vested with the power of making laws and of interpreting and executing them, thus monopolizing the legislative, judicial and executive branches of the government. As a consequence their power was incredibly great, and the honor paid to them unbounded. They were held to be the interpreters of the gods, were exempt from all taxes and military services, and their persons held sacred and inviolable.

As to their manner of living, a writer says: "The Druids commonly resided in thick groves, chiefly of oak, whence Pliny derives their name. They are objects of such veneration, that the rage of hostile armies about to engage was not only suspended, but entirely suppressed, by their interposition. There was a chief Druid chosen by the suffrages of the rest; which was an office of such great dignity, that the appointment to it was sometimes determined by arms. The chief residence of the archdruid of Gaul was at Dreux, whither all those who had lawsuits came to get them determined. The archdruid of Britain resided, as it is thought,

in the island of Anglesey (in Mona), where the vestiges of his palace, and of the houses of other Druids, who attended him, are said to be still visible."

As to the religion practiced by the Druids, and their manner of teaching, the same writer says: "The religious principles of the Druids are thought to have been similar to those of the gymnosophists and brahmins of India, the magi of Persia, and the Chaldeans of Assyria, and therefore to have been derived from the same origin. Cæsar thinks that the doctrines of the Druids were transferred from Britain into Gaul; and therefore, in his time, such Gauls as wished to understand their doctrines more accurately, repaired to Britain for instruction. But Pliny supposes Druidism to have crossed from Gaul into Britain. The Druids, like the other priests just now mentioned, kept some of their opinions secret, and taught others publicly. The education of youth was one of their most important charges. They taught their scholars a great number of verses; and some spent twenty years in learning them. They thought it unlawful to commit their tenets to writing; although, in other public affairs, and in their private accounts, they used the Greek letters. Whatever opinions the Druids privately entertained, in public they worshipped a multiplicity of deities. The names of their two chief divinities were Teutates and Hesus, to whom they offered human victims. It was an article in their creed, that nothing but the life of man could atone for the life of man. On solemn occasions they reared huge images, whose limbs formed of osiers, they, filled with living men, and, as Strabo says, with other animals, then setting fire to the images, they thus sacrificed human victims as an offering to their cruel divinities. Thieves and robbers, and other malefactors, were preferred for this purpose; but if these were wanting, innocent persons were taken. Diodorus says that condemned criminals used to be reserved for five years, and on a certain day burnt all together. Captives in war also used to be immolated in the same manner.

"The Druids performed all their acts of worship in the open air, for they thought it derogated from the greatness of the gods to confine them within walls, or to resemble them to any human form. Several circles of stones are to be seen in different parts of Britain and the western islands, which still go by the name of Druid temples; of which those at Stonehenge and Abury are the most remarkable.

"The most sacred solemnities of the Druids were usually held on the sixth day of the moon, which was the first day of all their months. To be excluded from these sacred rites was esteemed the most grievous punishment which could be inflicted. Those against whom the sentence of excommunication was pronounced were considered as impious and wicked, and avoided by every one as if infected with a contagious disease. They were denied the protection of law, and rendered incapable of any honor or trust. The Druids enforced their authority by holding forth to their votaries the rewards and punishment of a future state; and thus inspired them with a contempt of danger and of death. Cæsar and Diodorus say that the Druids taught the Pythagorean doctrine of the transmigration of souls into other bodies. But Lucan and Marcellinus represent them as teaching that the soul after death ascended into an higher orb, where it enjoyed a more perfect happiness."

The Romans could ill brook the great power possessed by the Druids, and hence visited them with their vengeance.

They determined, in order to make their conquests lasting, to destroy them. When a power once determines on exterminating any body of men it is not long in want of a pretext. In the case of the Druids the Romans had a very colorable one. The cruelty practiced by the former was great, and this furnished the conquerors of Gaul and Britain with a plea for their destruction. By various means the authority of the Druids was so greatly reduced that in the reign of Claudius, in the year 45, they were suppressed altogether. In Britain, during the reign of Nero, Suetonius Paulinus, the governor, captured the island of Anglesey, which was what might be termed the headquarters of the priests, and not only destroyed the sacred groves of the Druids and overturned their altars, but committed many of the Druids themselves to those flames which they had kindled for the sacrifice of the Romans had victory turned the scales in favor of the Britons. So many of the Druids were killed on this occasion, and so completely was the power of the Britons under Boadicea broken, that they never afterwards possessed any importance, and their entire destruction under Claudius became an easy matter.

Confraternities Erected at Notre Dame.

The following are the confraternities erected at Notre Dame, with the indulgences granted to the members:

ARCHCONFRATERNITY OF THE SACRED AND IMMACULATE HEART OF MARY, FOR THE CONVERSION OF SINNERS.

Plenary Indulgence: 1, on the day of admission; 2, at the hour of death; 3, on the Sunday before Septuagesima; 4, on the Feast of Our Lord's Circumcision; 5, on the Feast of the Purification (2 Feb.), Annunciation (25 Mar.), Assumption (15 Aug.), Immaculate Conception (8 Dec.), Dolors of the Blessed Virgin (3rd Sunday of Sept.), Nativity of the Blessed Virgin (8 Sept.); 6, on the Feast of the Conversion of St. Paul (25 Jan.); 7, on the Feast of St. Mary Magdalene (23 July); 8, on any two days of the month, which each one may select; 9, on the anniversary of Baptism. Obligation—To recite a "Hail Mary" every day for the Conversion of Sinners.

ASSOCIATION IN HONOR OF OUR LADY OF THE SACRED HEART, TO OBTAIN THE SUCCESS OF DIFFICULT AND DESPERATE CASES, NOT ONLY IN THE SPIRITUAL BUT ALSO IN THE TEMPORAL ORDER.

Plenary Indulgences: 1, on the day of admission; 2, on the Feast of Our Lady of the Sacred Heart (31 May); on the Feasts of the Immaculate Conception, Nativity and Assumption. Duty—To say morning and evening "Our Lady of the Sacred Heart, pray for us," and recitation of "*Memorare* of Our Lady of the Sacred Heart" recommended.

ARCHCONFRATERNITY OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN, OR OF OUR LADY OF LOURDES.

Plenary Indulgence: 1, on the day of admission; 2, at the hour of death; 3, on the Feast of the Immaculate Conception; 4, on the Feasts of the Nativity, the Annunciation, the Purification and the Assumption of the Blessed Virgin. Practice—To wear the Medal of Our Lady of Lourdes, or the Blue Scapular; to recite every day one decade of the Beads.

UNION OF PRAYER FOR THE CLERGY.

A Plenary Indulgence once a month, at the option of

the members, on the condition of visiting the Church of Our Lady of the Sacred Heart at Notre Dame and praying there for awhile for the Propagation of the Faith and the intentions of our Holy Father the Pope.

ARCHCONFRATERNITY OF ST. JOSEPH.

Plenary Indulgence: 1, on the day of admission; 2, on the Feast of St. Joseph (Mar. 19), or on any of the 9 days previous; 3, on the Feast of the Espousals of the Blessed Virgin (23 Jan.); 4, on the Feast of the Patronage of St. Joseph (3rd Sunday after Easter); 5, on Christmas; 6, on the Feast of the Circumcision (Jan. 1); 7, on Epiphany (Jan. 6); 8, on Easter Sunday; 9, on Ascension Day; 10, on Corpus Christi; 11, on Pentecost Sunday; 12, on the Feast of the Immaculate Conception; 13, on the Feasts of the Nativity, the Annunciation, the Visitation, the Purification and the Assumption of the Blessed Virgin; 14, at the hour of death; 15, on the day the Cord of St. Joseph is received; and many partial indulgences, all applicable to the souls in Purgatory.

ASSOCIATION OF THE GUARDIAN ANGELS OF THE SANCTUARY.

Its object: To pray for the Deliverance of the Holy Father and for the Conversion of America. The prayers of young children are especially solicited, but any grown person may become a member of the Association. They are invited to feed the Lamps of the Sanctuary with pure olive oil. Four Plenary Indulgences during the year and one at the moment of death are granted to the members, and on the day of admission a Partial Indulgence of 300 days.

We have also the "Apostleship of Prayer," and the five various Scapulars—1, Of the Blessed Trinity; 2, of Mount Carmel; 3, of the Immaculate Conception; 4, of the Seven Dolors of the Blessed Virgin; 5, of the Passion; and the "Confraternity of the Angelic Warfare, or of the Girdle of St. Thomas Aquinas," to the members of which several Plenary and Partial Indulgences are granted.

An Indulgence of 300 days has been granted to any one who recites 5 "Our Fathers" and "Hail Marys" before the Marble Statue of the Immaculate Conception for the intentions of the Holy Father.

None of the above Confraternities, except that of the Angelic Warfare, are local.

Art, Music and Literature.

—Sir H. S. Maine's "Ancient Law" has been translated into Hungarian.

—The book on "The Art Schools of Mediæval Christendom," by A. C. Owen, which has been edited by Mr. Ruskin, will be reprinted by an American publisher.

—Mr. George Rawlinson's new work on "The Seventh Great Oriental Monarchy; or a History of the Sassanians, with Notices Geographical and Antiquarian," is just ready in England.

—*The Athenæum* says that Holman Hunt's portrait of himself, which was lately in the Liverpool exhibition, is one of the best, if not the best, of his portraits. It is to be sent to the Centennial Exhibition.

—"Piccolino," a new opera, the music of which has been composed by M. R. Giraud, a young composer, and the libretto by Victorien Sardou, will be produced at the Grand Opera, Paris, immediately after the run of "Jeanne d'Arc."

—The Director of Fine Arts in France has given orders for the restoration of the tombs of Molière and La Fontaine.

The restoration of the two monuments will be limited to scraping and cleaning them without changing their form.

—Prof. Edw. Roth, of Philadelphia, is undertaking to set M. Jules Verne right in his science by "revising" his moon books. He has not only corrected errors, but adds several score new pages of his own, elucidating various points.

—Liszt is here as passionately admired by some as he is disliked by others. The other day at St. Francesca Romana he played so divinely that the ladies all went down on their knees, with the tears streaming from their eyes, and wanted to kiss the hem of his long abbé's robe.—*Rome Letter*.

—The memoirs of Herr Von Klindworth, the confidant and colleague of Prince Metternich, are to be published in Paris shortly. It is expected that they will throw considerable light upon the political history of the first half of the present century.

—"Hamlet," by Ambroise Thomas, is in course of rehearsal at the Theatre de la Fenice, in Venice, under the direction of M. Usiglio. Mlle. Gester takes the part of *Ophelia*, and M. Graziani that of *Hamlet*. Ambroise Thomas finds it impossible to attend the first performance, he being at present too much indisposed to leave Paris.

—A book which has neither letter-press nor illustrations, neither a word of print nor a single picture in it, is a curiosity; and yet there is one such imported by Scribner, Welford & Armstrong, the price of which is several hundreds of dollars a copy. It is a lace scrap-book containing specimens of rare, beautiful, and costly laces of all sorts. It is a royal folio, bound in morocco, and provided with lock clasps.

—Quickly following the publication of his remarkable book, "Lessons from Nature as Manifested in Mind and Matter," Professor St. George Mivart has received his Doctor's cap, at the hands of Cardinal Manning. The ceremony took place in the chapel of the Catholic University College, Kensington, London. Monsignor Capel, and other ecclesiastics of the Roman Catholic Church were present, and the ceremony included, the report says, with "an eloquent address by the Cardinal Archbishop, who before investing Dr. Mivart, spoke of the 'very low and pretentious pseudo-science of the day, which questions the existence of God, and, he was ashamed to say, the nature of man.'"

—At the Catholic Congress in Poitiers, Rev. Father Mathieu, in an eloquent speech against bad newspapers in France, made the following pertinent remarks which we think may be very well applied to our own country: "One of the plagues of ancient Egypt," he said, "has stricken France, and that is the plague of flies,—I mean bad newspapers. For more than half a century our unhappy country has been devoured by them. The hotbeds of these pernicious flies, are, first, in our immense capital, then in the larger cities, and even the smallest towns are not exempt from them. Every day, morning and evening, these flies take the road by more than a hundred iron tracks, and intrude themselves everywhere. Palaces, castles, hotels, club-rooms, *cafés*, grog-shops, railroad depots, high roads, workshops of every description, attics of city houses, and the cottages of the village—everywhere is this vermin to be found. Their variety is endless. There is the fly filthy by origin and habits—the noisy fly—the violent and passionate fly—the dandy fly—the discreet fly—and the stealthy fly, throwing its deadly dart at your back. And notwithstanding their variety, they all bear certain family traits in common. They are generally these: ignorance of the grossest kind of the things they are speaking about—obstinate refusal to take judicious advice or instruction—a hankering to make fine speeches—absence of all religious and moral principle—inconstancy of opinion—a readiness to maintain the power of might against right—a fawning zeal in the service of revolutionary demagogues—a sublime courage against the weak and oppressed—an intolerable effrontery in prying into the secrets of private life—an instinctive desire to assail and slander the Church, the Pope, the priests, and all Catholic institutions—a readiness to preach liberty to all and in everything, provided religion and morality are to be excluded from all privilege."

Notre Dame Scholastic.

Terms, \$1.50 Per Annum, Postpaid.

THE SCHOLASTIC ALMANAC may now be procured at the Students' Office, and at Jansen, McClurg & Co's. 117 and 119 State Street, Chicago.

Notre Dame, April 8, 1876.

Politeness.

Politeness has been termed artificial good nature. It is, as Lord Chesterfield calls it, the art of pleasing, and its foundations are truly good nature. Without this latter quality it would be but an indifferent accomplishment, defeating its own aims. As an elegant essayist remarks, if compliance and assent, caution and candor, do not arise from a natural tenderness of disposition and softness of nature, but are wholly the effects of artifice, they must be despised, and the person who possesses them when he imagines others deluded by his politeness is the dupe of his own deceit. For excessive art is sure to expose itself; and though many, through feelings of delicacy, may not openly take notice of the deceiver, they secretly deride his ineffectual subtlety.

True politeness comes only from that continual attention which humanity inspires us with, both to please others and to avoid giving them offence. Those who lay claim to the virtue of always being candid may find fault with this accomplishment, and may rejoice in their rudeness, so shocking to the feelings of their neighbors. He in whose politeness lies deceit substitutes for it compliments, cringings and artifice. As the plain-dealer finds fault with politeness because he considers it a vice, so the fawning flatterer is the occasion of this, because what he practices is really so. Both these men are wrong, for they do not really understand what is meant by politeness. Both are wanting in that good nature without which it is impossible to acquire the accomplishment.

As has been said by a writer on the subject: "It is the dictate of humanity, that we should endeavor to render ourselves agreeable to those in whose company we are destined to travel in the journey of life. It is our interest, it is the source of perpetual satisfaction; it is one of our most important duties as men, and particularly required in the professor of Christianity." To state in particular the motives which have led men to practice this agreeable virtue is unnecessary; for from whatever source the desire of pleasing comes, it has always increased proportionately to the general enlightenment of mankind. In a barbarous state of society, pleasure is limited in its sources and operations, for where the wants of men are few, personal application alone suffices to gratify them. Hence the individual becomes more independent in a rude state of society than is the case in civilized life, and is less disposed to give or render assistance. He is little intent on the pleasures of conversation or society. His desire of communication is not surpassed by the extent of his knowledge. But in civilized life, when

the ordinary wants of life are satisfied we find some of our time unoccupied, and we are forced to discover means of making it pass in an agreeable manner. It is then we behold the advantage of possessing reason, and appreciate the delights of mutual intercourse.

But that we may receive pleasure from this intercourse it is necessary that we study to please our neighbor, just as we expect this from him. This desire, then, to please is what has induced men to practice elegance of manners or good breeding, the essential qualities of which are virtue and knowledge. In order that a man may please, it is necessary that he practice the virtues which form a good and respectable character, for on them depend the wants of society. In our business, we desire to deal with men in whom we can place confidence and in whom we find integrity; and the common affairs of life are so closely knit with our social intercourse that we take more satisfaction from honesty of character than we do from elegance of manners. Lord Chesterfield says truly that should one be suspected of injustice, malignity, perfidy, lying, etc., all the parts and knowledge of the world will never procure him esteem, friendship and respect.

In our intercourse with the world, the first of virtues and the principal in giving pleasure to those with whom we come in contact is sincerity of heart, and hence we can never be too scrupulous in preserving our integrity and placing our moral character above reproach. These in no wise diminish the lustre of elegant manners or of noble address, but on the contrary add to them, especially if they be accompanied by humanity and modesty, the two brightest ornaments of integrity. Humanity comprehends the display of everything amiable in others; modesty removes everything offensive in ourselves. This modesty however, is not incompatible with firmness and dignity of character; it has its origin rather from a knowledge of our imperfections compared with a certain standard, than from conscious ignorance of what we ought to know. It is altogether different from what the French term *mauvaise honte*. It is the unaffected and unassuming principle which impels us to give preference to the merit of others, while the *mauvaise honte* is the awkward struggle of nature over her infirmities. Modesty is the virtue which the well-bred man displays in his every action, while the other is the quality which marks the uncultured and ill-bred.

Lecture in Phelan Hall.

On Wednesday evening Rev. Fr. Zahm delivered a lecture on the Physical Properties of the Atmosphere. This was the first in the course of Physical Lectures.

The preceding lecture treated of the atmosphere as considered by a chemist, of its component parts and of the different properties possessed by its constituents; this lecture treated of the atmosphere from the standpoint of a physicist. The lecturer showed by many experiments the impenetrability, the compressibility, and the dilatibility of the air. He also showed the elasticity of the air, and proved its weight, showing us the celebrated experiment by means of which this fact became evident to Torricelli. On the fact of the weight of the air rests the principle of the barometer, that instrument which has proven of such use to all, and especially to sailors. This fact of the weight of air, which owing to many causes is not ordinarily perceivable, affords a full explanation of many things that seem to us inexplicable. Take for instance the common trick of

placing a sheet of paper on the top of a tumbler filled with water, and then suddenly inverting the glass, causing the water to remain within; no one not knowing the cause it looks very like magic, but the explanation is very simple: that the air sustains the weight of the columns of water, and would support it were it thirty feet in height. On this principle it is that pumps of all kinds are formed.

The air is necessary for the preservation of life, and also for combustion, as was fully shown and explained; as was also the fact that without air the transmission of sound would be impossible. And lastly, the Rev. lecturer explained and showed us by experiment the fact that air is bouyant, which fact is illustrated in the construction of the balloon, by means of which man seems to conquer the realms of air, and to bring it under his control as he has land and sea.

Books and Periodicals.

—We have received from John Murphy, & Co., Baltimore, Md., the publishers, a copy of a drama entitled "Major Andre: An Historical Drama," which we will notice next week.

—This month the *Cæcilia* exults, and with just cause, in the reception of the approbation of the Holy Father, a document which directs that the approbation given the St. Cæcilia Society in Germany, December 16, 1870, be extended to the American branch thereof. We find in this number of the *Cæcilia* an able article, in English, on the subject of Church Music, from the *Northwestern Chronicle*; also another article on the same subject from the *SCHOLASTIC*. The music supplement is a continuation of Stehle's Mass in honor of the Sacred Heart.

THE SCHOOL QUESTION: CATHOLICS AND EDUCATION. New York: The Catholic Publication Society, 9 Warren Street. 1876. Pp. 194.

This collection of articles, written by various writers, for the *Catholic World*, is of great importance at this time, when the public-school system is one of the great questions of the day. Many of the essays were written before the present political agitation arose, and as a consequence are free from that rancor which frequently displays itself in works written when a question has once been taken up by any party. As a calm discussion of the question from the Catholic standpoint, it is of great importance to non-Catholics wishing to know the real view taken of the educational problem by members of the Church. To Catholics themselves it is valuable for similar reasons, for as we said a few weeks ago in a notice of Bishop McQuaid's lecture, it is the duty of every Catholic, cleric and layman, to be posted on the question, for frequently a non-Catholic is strengthened in his belief of the injustice of the Church's claim because of the inability of his Catholic neighbor to properly explain and defend it. We rejoice to see publications of this kind issuing from the press, and trust that they may serve to remove prejudice from the minds of non-Catholics at the same time that they enlighten those of our own communion who may have neglected to inform themselves on this question.

—Of the Musical Monthlies received by us, none are superior to *Church's Musical Visitor*, which comes filled with choice miscellaneous matter, well-written editorials, and well-selected music. The monthly visit of such journals as the *Visitor* cannot but improve the home-circle. The contents of the April number are: I, A Progressive Course of Piano-Forte Instruction; II, Vocal Methods Reviewed; III, Opera from the Back; IV, Rhetorical and Musical Exhibitions; V, Ludwig Van Beethoven (Continued); VI, Feuilleton from Chicago; VII, My Piano, (Poetry); VIII, How a Princess Enforced the Performance of "Tannhauser"; IX, Aztec Music; X, A Mammoth Organ for the Centennial; XI, Editorial—Centennial—Great Readers—False Critics; Conventions and Concerts; Critics vs. Composers; The Flowery Fantasia; XII, Editor's Notes and Reviews; Short Visit with Correspondents; XIII, Correspondence—Ashtabula County Musical Convention

—Musical Items in Illinois; XIII, Musical Hopper; XIV, The Grave of Charlotte Cushman; XV, Publisher's Department—Fun and Fact—What the Players Say—Bulletin of New Music, etc.; XVI, Music—The Little Crib is Empty—Stories of the Woods—Punch in the Presence of the Passenjare—Song without words.

Personal.

—Dr. Collins, of Laporte, Ind., paid us a visit this past week.

—Thomas Walsh, of Chicago, spent a few days here last week.

—Thomas Dillon, of '71, was at the College last week. He looks hale and hearty.

—Rev. Father Hannon, of Toledo, O., was here for a couple of days this past week.

—Mr. M. Adler, of the firm of Livingston & Co., South Bend, gave us a call on the 5th.

—Rev. P. P. Cooney, after preaching a retreat at St. Mary's this past week, leaves to give a number of missions elsewhere.

—We were pleased to see Mr. J. R. Sandford, of *Pomero's Democrat*, and Mr. F. B. Burchard, of the firm of D. S. Covert & Co., Chicago, on the 5th. Call again, gentlemen.

—We see by the *Daily Democrat*, of Grand Rapids, Mich., that Mr. William Hake declines a nomination tendered him by the Democratic party in that city. He has made arrangements to go to Europe this summer.

—Very Rev. E. Sorin, Superior General of the Congregation of the Holy Cross, now in Rome, was made the recipient of two very beautiful cameos from Mr. Clement Studebaker and Miss M. Sherland, both of South Bend.

Local Items.

—When I had ten 'ears.

—The wind was very high on Wednesday last.

—Again it looks as though Spring was at hand.

—The Orchestra keeps up its regular rehearsals.

—The baseball grounds have been put in tip-top shape.

—The high wind on the 5th made the lakes quite rough.

—The Minims practice musical exercises quite frequently.

—Much improvement has been manifested in the Drawing Classes.

—Bulletins were made out on Wednesday last and sent off on Friday.

—New cases for the mineral specimens have been made for the Cabinet.

—Nibs is the game now among the youngsters. The cues are losing caste.

—A great number of students in the Junior Department went walking last Wednesday.

—Mr. Shickey's dog is very fond of rubber. Ye who wear overshoes beware of him.

—There have been only two detentions in the Junior Department so far in this scholastic year.

—Prof. Gregori will begin again in a few days at the frescoes on the ceiling of the new church.

—The baloon ascension on Wednesday night was quite successful. But why didn't the chicken ascend with it?

—That chicken, having suffered in the cause of science, deserves to be allowed to die of old age. Let no hand be raised against it.

—The removal of the fence around the vineyard, just south of the Presbytery, has greatly improved the looks of that part of Notre Dame.

—The interest shown in the Cabinet of Natural History by the old students, who have donated many excellent

specimens, is highly appreciated by the Reverend gentleman in charge.

—So far during the scholastic year, baseball has been played every month without exception. A number of games were to be played on Wednesday last, but the heavy wind prevented them.

—It would surprise many of our readers did they know the number of contributors to the SCHOLASTIC. It should be understood that when writing for our paper no favor is done us; but, on the contrary, contributors are simply benefitting themselves.

—The German Literary Society lately started has done much to increase the zeal of the students learning that language here. All the proceedings are held in German, thus giving the students an opportunity of practicing themselves in German conversation.

—To-morrow, Palm Sunday, services will begin at half-past nine. Rev. P. J. Colovin will be celebrant, with Rev. J. A. O'Connell as deacon, and Rev. C. Kelly, subdeacon. The Passion will be sung by Very Rev. A. Granger, Rev. A. Louage, and Rev. L. J. Letourneau.

—A special meeting of the Columbian Literary and Debating Club was held April 2nd. The purpose of the meeting was to hear Sheridan's "Pizzaro" read by Mr. Logan, and Bishop McQuaid's Lecture on the Public-School Question read by Mr. Campbell.

—Parent and students should be reminded that there is no Easter vacation at Notre Dame. If parents and guardians understood what promotes the interest of the students as well as those who are professionally occupied in the education of youth, they would set their faces once and for all against every useless interruption of studies.

—The ceremonies of the Holy Week will be carried out fully here at Notre Dame, as is the case every year. To all having a knowledge of them there is nothing more beautiful than the offices of the Church during the Great Week. The Lamentations will be sung in four parts, as will also the *Miserere* at the close of the *Tenebræ*.

—*Tenebræ* each evening will be at 7.15; on Thursday, High Mass will be at 10; the same day the *Mandatum* will begin at 3.30; on Good Friday the Mass of the Presanctified will be at 10 o'clock; on Holy Saturday the Office will begin at 8.30 and the Mass at 10 o'clock. At 5.30 on Saturday, Matins and Lauds of Easter will be chanted.

—The 19th regular meeting of the St. Stanislaus Philopatrian Association was held April 2nd. Declamations were delivered by Messrs. Irvin, Halley, Hagan, Connolly, Nelson, Mosal, Reynolds, Walsh, Vanamee, Pleins, Campau, Gustine, C. Faxon, T. Burns, Turnbull, Henkel, Taulby, Peltier, Hoffman, F. X. Goldsberry, and S. Goldsberry.

—The person in charge of the Cabinet of Natural History is to be complimented on the large additions which have been made to it since he took it in charge. His success in its management is due in the first place to the untiring zeal he has displayed at all times, and to the generous aid received from the old students, who, ever mindful of the interests of their *alma mater*, have assisted whenever it has been in their power to do so.

—The 20th regular meeting of the Columbian Literary and Debating Club was held Saturday, April 1st. Mr. R. J. Maas delivered, "Cicero against Cataline." Essays were read by Messrs. Breen, "Decline of the Roman Empire"; T. Logan, "Father Mathew"; J. H. Cooney, "Feudal System"; A. Herzog, "De Quincey"; G. Sullivan, "Reflections on Brooks Rifle"; G. McNulty, "St. Aloysius." Mr. I. Dryfoos was admitted to membership.

—The subscribers to the Lemonnier Circulating Library are well satisfied with the large number of new works placed on the shelves this year. We hope that this Library will continue to be as successful as it has been since its foundation—nay, that it may be more so. If it does, it will contain ten thousand volumes in five years from the present time. It now contains over three thousand volumes, in the third year of its existence. Each year it makes more friends, and largely increases the number of works for circulation.

—The 27th regular meeting of the St. Cecilia Philoma-

than Association took place April 1st. At this meeting compositions were read by A. K. Schmidt and P. M. Tangle; declamations were delivered by A. K. Schmidt, E. F. Arnold, J. French, F. Rosa, W. Roelle, H. D. Faxon, C. Clarke, A. Ryan, R. P. Mayer, A. Burger, and E. Riopelle. Master Ryan gave in the quarterly report of the words missed in the refectory, and after some discussion it was adopted. The Treasurer's and Censors' reports were also read and adopted. The last number of the "Standard"—the articles of which were read at a previous meeting—is an excellent number.

—In *Church's Musical Visitor* for March there is an article entitled "When Cummin threw the Rye." The only two good jokes in the article were published in the SCHOLASTIC—one some three or four years ago, the other last year.—Both may be found in the SCHOLASTIC ALMANAC for 1876.—*Notre Dame Scholastic*.

And yet it is possible that the *Visitor's* contributor lives in woeful ignorance of the existence of the NOTRE DAME SCHOLASTIC, though we could hardly blame anyone for coveting the gems which bestud every issue of that excellent journal. We thought those two jokes were good, and now we know it. However, they are not the best that "may be found" in the SCHOLASTIC ALMANAC, which by the way, we advise everyone to secure straightway.—*Church's Musical Visitor*.

—The publishers of *Church's Musical Visitor* have just issued a novel and interesting volume of music, to be given away to subscribers to the *Visitor*—one of the best of the musical magazines, the cost of which is but \$1.50 a year. The new volume is called the "Centennial Premium," and is uniform in size and style with the others of the *Visitor* premium series—the "Song," "Piano" and "Classics" premiums. It contains liberal selections from the curious and inspiring music of "ye olden time"—the music pure and unchanged, to which our patriotic forefathers marched to battle and "walked the stately dance," including marches, quicksteps, polkas, hornpipes, and tunes. It is the only collection of the kind extant, and worth far more than the price of the magazine, in itself a good return for the subscriber's money. The publishers will send sample of the *Visitor* with full particulars of premiums on receipt of one stamp. Address John Church & Co., Cincinnati, O.

—As quite a number of people here are unable to understand why Easter Sunday falls on the 16th and not on the 9th, we hope that the following explanation, which we clip from the *The Catholic Journal*, of Pittsburgh, will be perfectly satisfactory:

"We published last week 'An Important Query,' by 'Inquirer,' to this effect: Why does the Church depart this year from the general rule of celebrating Easter on the first Sunday after the new moon of the Vernal Equinox, and transfer it to the second Sunday after? The inquiry rather is ingenious than difficult, and although not of much practical utility to our readers, is still deserving an explanation. The fact that our Saviour suffered died at the time of the Jewish feast of the Passover has forced and the Christians ever after to celebrate the feast of Easter about the same time. Now the Jews were commanded by the law of Moses, (Exod. xii, 6,) to sacrifice the Paschal lamb on the fourteenth day of their month Nisan, which began with the full moon of the Vernal Equinox. For this reason the fourteenth day always coincides with the new moon. But while the Christians could not help but follow the Jews closely in regard to the day upon which their solemn feast was celebrated, they felt a natural repugnance to commemorate it on the same day as the latter, on account of the association connected with it, a repugnance which was increased by the necessity of weaning the Jewish converts from the custom of their new abrogated law, and still more by the bitter controversies of the Quartodecimans regarding the day upon which the feast of the Christians should be solemnized. We shall not enter into an account of this interesting controversy, but refer the reader to *Hefele's History of the Councils, English Trans.*, pp. 298 & seq. To obviate the difficulty arising from a chance coincidence, the Council of Nice, without, as it appears, solemnly decreeing it, yet expressed its mind in the clearest terms, that the two feasts should not be celebrated on the same day, but that in such cases the Christian solemnity should be transferred to the Sunday following, (Hefele, p. 325). But the first canon of the Council of Antioch (A. D., 341, *Hefele*, p. 332,) went further and positively forbade it. This rule is introduced into the Roman Missal, *De Anno et ejus partibus*. Article, *De Festis Mobilibus*. But here another difficulty presents itself. The new moon, that is, with the Jews, the fourteenth day of the month Nisan, falls this year on April 8, which is not Sunday, but Saturday;

why then is Easter transferred? By consulting Exodus xii, 6, we find that the Paschal lamb was to be immolated *in the evening*; and in Deut., xvi, 6, it is said: "Thou shalt immolate the phase in the evening, *at the going down of the sun.*" Now the Jewish day, as is well known, begins at sunset and continued to the following day at the same time. From this it is clear that the fourteenth day *at sunset* is, according to the computation, the beginning of the fifteenth day; so that April 8, of this year, at sunset is with them April the 9th in its commencement. The Christians then, to avoid the coincidence in the celebration of Easter, must transfer it to April 16, as has been done. This is the solution of 'Inquirer's' query."

Roll of Honor.

SENIOR DEPARTMENT.

E. Atfield, J. Brown, V. Baca, W. Breen, F. Bearss, F. Belford, F. Brady, F. Claffey, J. Cooney, H. Cassidy, T. Carroll, P. Corbett, J. Caren, H. Dehner, I. Dryfoos, W. Dechant, J. Dempsey, J. Ewing, L. Evers, B. Euans, P. Flanigen, A. Hertzog, J. Harkin, J. Herrmann, P. W. Hennessy, F. Keller, J. Kreutzer, W. Kelly, J. Kelly, J. Krost, G. Laurans, E. Monohan, Peter Mattimore, Patrick Mattimore, H. Maguire, S. Miller, J. Miller, H. Millen, P. McCawley, G. McNulty, R. McGrath, J. McEniry, P. McCullough, M. McCue, S. McDonnell, P. Neill, J. Neidhart, H. O'Brien, F. Peifer, W. Pollard, L. Proudhomme, T. Quinn, C. Robertson, M. Regan, W. Smith, C. L. Saylor, F. Smiley, G. Saylor, F. Schlink, F. Vandervannet, W. Wells, R. White, J. Handley, J. Coleman, F. Rettig.

JUNIOR DEPARTMENT.

T. J. Byrnes, A. Bergek, A. Burger, P. Boos, J. F. Carrer, E. Collins, W. Dodge, E. Davenport, J. English, J. T. Foley, J. J. French, F. Flanagan, C. Faxon, C. Hagan, P. Hagan, W. Hake, F. Hoffman, J. Healey, B. Heeb, M. E. Halley, J. Kinney, J. E. Knight, G. Lonstorf, M. P. McAuliffe, W. Nicholas, D. Nelson, C. O. Orsinger, C. Peltier, F. Pleins, J. Reynolds, S. D. Ryan, A. Schmidt, G. J. Sugg, E. Smith, W. L. Taulby, W. T. Turnbull, W. Irvine.

MINIM DEPARTMENT.

T. F. McGrath, O. W. Lindberg, M. Gustine, G. Rhodius, R. Pleins, J. O. Stanton, P. Nelson, P. Heron, H. Hake, G. Lowrey, A. J. Bushey, J. Haney, P. Haney, J. Seeger, W. Smith, W. McDevitt, W. Coolbaugh, B. Morris, A. Campau, W. Cash, C. Long E. Oatman, C. Bushey.

Class Honors.

FOR THE WEEK ENDING THURSDAY, APRIL 6, 1876.

MODERN LANGUAGES.

GERMAN—P. Schnurrer, B. Heeb, R. Mayer, M. Kauffman, F. Vandervannet, A. O'Brian, R. McGrath, E. Gramling, J. Krost, P. M. Tumble, C. Orsinger, C. Clarke, R. Golsen, W. Roelle, D. Byrnes, C. Myers, M. Cross, J. Mosal, M. Fox, D. Ryan, J. English, H. Henkel, J. Coleman, S. McDonnell, J. Caren, F. Pleins, E. Hall, J. O'Meara, J. Byrnes, F. Belford, J. Cavanaugh, F. Hoffman, J. O'Rourke, J. Hagerty.

FRENCH—A. Hertzog, O. Ludwig, W. G. Morris, G. Gross, L. McKernan, J. B. Proudhomme, L. W. Proudhomme.

DRAWING—E. Raymond, A. Schmidt, J. McClory, J. Knight, J. Brown, E. Graves, H. Kinson, R. Golsen, E. C. Gramling, R. McGrath, J. Duffield, H. Henkel, B. Morris, W. Roelle, P. Heron, O. S. Stanton, G. Rhodius, O. Ludwig, A. Hatt.

MUSIC.

PIANO—W. Breen, F. Maas, H. Cassidy, V. Baca, J. Herman, J. Kreutzer, W. Ball, C. Hagan, P. McCawley, D. Byrnes, T. Quinn, J. Hagerty, E. Raymond, W. Davis.

VIOLIN—W. Chapoton, R. Maas, F. Keller, E. S. White, C. McCloskey, J. McHugh, W. Byrnes, H. Millen, A. Betcher, L. Pilliod, W. Pollard, A. Schmidt, W. Taulby, C. Peltier, C. Walsh, O. Ludwig, G. Streit, H. Henkel, M. Kauffman, F. Hoffman, A. Burger, J. Carrer, P. Neill.

GUITAR—A. Hatt.

FLUTE—J. English, S. McDonnell, H. Leonard.

CLARINET—R. Calkins.

TELEGRAPHY—E. Atfield, T. C. Logan, J. McIntyre, J. McEniry, P. Corbett, C. Saylor, G. Saylor, J. Dryfoos, J. Hermann, J. Proudhomme.

MINIM DEPARTMENT.

W. McDevitt, G. Lambin, W. Van Pelt, W. Cash, B. Morris, J. Gilbert.

List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the course named—according to the competitions, which are held monthly.—DIRECTOR OF STUDIES.]

MODERN LANGUAGES.

GERMAN—M. Kauffman, R. McGrath, D. Byrnes, J. Coleman.
FRENCH—A. Hertzog, G. Gross, O. Ludwig, W. Morris.

Saint Mary's Academy.

For Politeness, Neatness, Order, Amiability, Correct Deportment and Strict Observance of Rules, the following young ladies are enrolled on the

Tablet of Honor.

SENIOR DEPARTMENT.

Misses A. Clarke, H. Foote, M. Riley, E. Dennehey, K. Joyce, A. St. Clair, L. Arnold, E. York, I. Reynolds, K. McNamara, L. Ritchie, J. Bennet, J. Nunning, M. Faxon, F. Dilger, M. Julius, M. Brady, M. Walsh, A. Byrne, A. Duncan, A. Heneberry, J. Kreigh, K. Hutchinson, M. Murray, B. Spencer, C. Morgan, H. Russell, S. Moran, M. Gaynor, E. O'Connor, I. Maas, I. Edes, N. Tuttle, K. Casey, S. Swalley, G. Wells, S. Cash, D. Cavenor, H. Hand, M. Usselman, M. Markey, L. Schwass, A. Miller, C. Merrill, L. Weber, A. McCormack, M. Halligan, 100 *par excellence*. Misses A. Walsh, A. O'Connor, B. Wade, E. Mann, C. Morris, M. Cravens, A. Dennehey, E. O'Neil, M. Spier, M. Dailey, M. Thompson, B. Siler, E. Cannon, L. Fawcett, F. Gurney, J. Darcy, N. O'Meara, R. Filbeck.

JUNIOR DEPARTMENT.

Misses M. O'Connor*, A. Cavenor*, B. Wilson*, M. Ewing*, N. Johnson*, A. Cullen*, N. McGrath, A. McGrath, M. Hogan, J. Mitchell, N. Mann, I. Mann, L. Faulkner, M. Hoffman, M. Mulligan, M. Brooks, A. Morgan, M. Redfield, M. Derby, M. Schultheis, I. Fisk, E. Lange, A. Koch, A. Harris, A. Morris.

MINIM DEPARTMENT.

Misses E. Mulligan*, J. Smith*, M. Hughes*, E. Simpson*, R. Goldsberry*, M. Lambin*, J. Duffield*, M. McCormick*, M. McFadden*, Annie Morris*, A. Duffield*, A. Schnurrer*, L. Schnurrer*, E. Hughes*, C. Hughes, M. Fehen and A. Ewing.

ART DEPARTMENT.

DRAWING.

3RD CLASS—Misses M. and E. Thompson and S. Moran.

4TH CLASS—Misses M. O'Connor, K. Morris and A. Harris.

5TH CLASS—Miss D. Cavenor.

CRAYON.

2ND CLASS—Miss R. Neteler.

PAINTING IN WATER COLORS.

2D CLASS—Miss L. Ritchie.

4TH CLASS—Misses J. Kreigh, A. Cullen, E. Lange, A. Koch and M. Schultheis.

OIL PAINTING.

1ST CLASS—Miss B. Wade.

2D CLASS—Miss C. Morgan.

4TH CLASS—Miss P. Gaynor.

Miss J. Mitchell is promoted from the 4th to the 3d Drawing Class.... Miss R. Neteler is promoted from the 4th to the 3d Class in Water Color Painting.... The members of the St. Luke's Studio last Tuesday, (the 28th ult.) were delighted to welcome a fresh accession to their number in the person of Miss Genevieve Welch.... Miss Belle Wade's study in oil painting, from the cast of a child's head, is completed. The peculiar skill with which it has been executed entitles this young artist to pass to the study of heads from life, and portrait painting.

CONSERVATORY OF MUSIC.

HONORABLY MENTIONED IN INSTRUMENTAL MUSIC.

1ST CLASS—Misses Foote, O'Connor and H. Julius. 2D DIV.—Misses B. Spencer, J. Nunning, G. Kreigh.

2D CLASS—Misses K. Hutchinson, B. Wilson, A. Dennehey, M. Cravens, M. Julius. 2D DIV.—Misses G. Wells, A. Byrnes, A. Harris, E. Dennehey.

3D CLASS—Misses A. Maas, M. Spier, L. O'Neil, C. Morgan, A. Duncan, A. St. Clair, A. Koch. 2D DIV.—Misses F. Dilger, A. T. Clarke, A. Heneberry, D. Locke, M. Redfield, M. Roberts, K. Joyce, M. Usselman.

4TH CLASS—Misses M. Gaynor, M. Thompson, A. Gordon, E. Thompson, F. Gurney, D. Cavenor, H. Russel, L. Arnold, A. O'Connor, J. Bennet. 2D DIV.—Misses L. Johnson, A. Kirchner, A. McGrath, M. Reily, E. Lange, J. Holliday, L. Hutchinson, N. Tuttle, A. Cullen, M. Schultheis.

5TH CLASS—Misses L. Merritt, B. Siler, S. Hole, M. O'Connor, L. Walsh, L. Kinsella, L. Gustine, L. Leppig, N. McGrath, J. Morris. 2D DIV.—Misses G. Youell, M. Walsh, H. Dryfoos, A.

Walsh, L. Faulkner, N. King, J. Mitchell, H. O'Meara, M. Siler, S. Edes, H. Hand, P. Gaynor, L. Moran, A. Spangler, N. Osborne, A. Miller.

6TH CLASS—Misses M. Hooper, T. O'Brien, L. Weber, E. Cannon, A. McCormick, M. Daily, M. McGrath, A. Morgan, A. Ewing, M. Mulligan, N. Johnson, E. Simpson, L. Brownbridge, M. Brady. 2D DIV—Misses L. Kelley, S. Cash, C. Morrill, I. Fisk, E. York, R. Filbeck, C. Hughes, M. Markey, M. Hughes, M. Derby, E. Edes, M. Hoffman, K. Morris, S. Swalley, R. Casey, C. Casey, C. Laird.

7TH CLASS—R. Goldsberry, M. Ewing, A. Cavenor, M. Brook, C. Fawcett, L. Tighe, L. Fawcett, A. Murray, M. Halligan. 8TH CLASS—Misses A. Peak, J. Smith, E. Mulligan, M. Davis. 9TH CLASS—Misses J. Duffield, L. Lambin, C. Trull.

HARP.

1ST CLASS—Miss E. O'Connor.

2D CLASS—Misses E. Dennehey, D. Cavenor.

GUITAR—Misses Devoto, B. Wade, M. Spier, D. Locke.

ORGAN—Miss J. Darcy.

PRIVATE HARMONY—N. Eoote, R. Devoto.

HARMONY CLASS—Misses I. Maas, E. Dennehey, M. Cravens, J. Nunning, G. Wells, M. Julius, M. Roberts, K. Hutchinson, E. O'Connor, B. Spencer, A. Byrnes, B. Wilson, A. Dennehey, H. Julius, A. Harris, G. Kreigh.

RHETORICAL CLASSES—Distinguished—Misses Locke, N. McGrath, M. Schultheis, A. Cullen, T. O'Brien, J. D'Arcy, M. Hoffman.

HONORABLY MENTIONED IN CLASSES.

GERMAN.

1ST CLASS—Misses E. Dennehey, J. Nunning, M. Faxon, N. Tuttle, A. O'Connor, R. Neteler, M. Schultheis, A. Harris, H. Dryfoos.

2D CLASS—Misses M. Julius, M. Dunbar, L. Kelley, A. Kirchner, E. Koch.

3D CLASS—Misses L. Johnson, M. Spier, L. O'Neil, S. Henneberry, E. Lange, I. Maas, M. Markey, M. Lambin.

FRENCH.

1ST CLASS—Misses K. Joyce, F. Dilger, B. Wilson, M. and E. Thompson, E. Harris, M. McGrath.

2D CLASS—Misses A. Clarke, H. Russell, M. Reiley, L. Arnold, P. Gaynor.

3D CLASS—Misses J. Bennett, A. McGrath, A. and M. Walsh.

FANCY WORK—Misses I. Gaynor, I. Edes, M. Usselman, M. Faxon, S. Swalley, R. Filbeck, F. Gurney, A. Duncan, L. Leppig, S. Moran, R. Neteler, J. D'Arcy, A. Heneberry, L. Schwass, D. Cavanaugh, L. Johnson, I. Maas, L. Moran, A. Hann, J. Wells, S. Cash, B. Siler, M. Brady, D. Osborne, L. Faulkner, L. Kinsella, M. Derby, E. Lange, H. Dryfoos, D. Gordon, I. Fisk, M. Ewing, E. Koch, H. Peak, M. Hoffman, L. Chilton, L. Merritt, S. Hole.

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Springfield, St. Louis and Texas Fast Ex. via Main Line.....	7 30 am	9 40 pm
Peoria Day Express.....	7 50 pm	9 30 am
Chicago and Paducah Railroad Express.....	7 50 pm	9 30 am
Streator, Wenona, Lacon and Washington Ex.....	3 10 pm	12 00 pm
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	Leave.	Arrive.
Omaha, Leavenworth and Atchison Express.....	10 00 a.m.	4 00 p.m.
Peru accommodation.....	5 00 p.m.	9 35 a.m.
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CONDENSED TIME TABLE.
NOVEMBER, 1875.

TRAINS LEAVE CHICAGO DEPOT,
Cor. Canal and Madison Sts. (West Side)
On arrival of trains from North and Southwest.

3 Trains with Through Cars to NEW YORK.	No. 2. Day Ex. Ex. Sund'y	No. 6. Pac. Exp. Daily.	No. 4. Night Ex Ex Sa & Su
Lv. CHICAGO.....	9 00 a.m.	5 15 p.m.	10 00 p.m.
Ar. FT. WAYNE.....	2 25 p.m.	11 35 "	5 20 a.m.
" Rochester.....	1 18 a.m.	11 12 "	5 58 "
" Pittsburgh.....	2 20 "	12 15 p.m.	7 05 "
Lv. Pittsburgh.....	3 10 "	1 10 "	8 10 "
Ar. Cresson.....			
" Harrisburg.....	12 05 p.m.	11 05 "	4 13 "
" Baltimore.....	6 25 "	3 15 a.m.	7 45 "
" Washington.....	9 10 "	6 20 "	9 07 "
" Philadelphia.....	4 15 "	3 10 "	8 05 "
" New York.....	7 35 "	6 50 "	11 15 "
" New Haven.....	11 10 "	10 49 "	3 36 p.m.
" Hartford.....	12 40 a.m.	12 23 "	5 55 "
" Springfield.....	1 35 "	1 00 p.m.	7 03 "
" Providence.....	4 25 "	3 48 "	7 40 "
" Boston.....	5 50 "	4 50 "	05 "

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Notre Dame and my office, through the Michigan Southern Depot, I
shall be prompt to have passengers in time to meet all trains.

For my attention to the patrons of Notre Dame and St. Mary's, I
refer, by permission, to the Superiors of both Institutions.

P. SHICKEY.

L. S. & M. S. Railway.

On and after Sunday, Nov. 21, 1875, trains will leave South Bend as
follows:

GOING EAST.

2 40 a. m., Night Express, over Main Line, arrives at Toledo
10 30; Cleveland 3 p m; Buffalo 9 15.

10 12 a m, Mail, over Main Line, arrives at Toledo, 5 35 p m;
Cleveland 10 15.

11 55 a m, Special New York Express, over Air Line; arrives
at Toledo 5 50; Cleveland 10 10; Buffalo 4 05 a m.

9 12 p m, Atlantic Express, over Air Line. Arrives at Toledo,
2 40; Cleveland, 7 05; Buffalo, 1 10 p m.

7 53 p m, Toledo Express, Main Line. Arrives at Toledo, 2 30
Cleveland 10 55 a m., Buffalo 7 p m.

4 40 p m, Local Freight.

GOING WEST.

2 40 a m, Express. Arrives at Laporte 4 15 p m, Chicago 6 30 am

5 20 a m, Pacific Express. Arrives at Laporte 5 45; Chicago
8 20 a m.

3 p m, Evening Express. Arrives at Laporte 3 55; Chicago, 6 30

5 43 p m, Special Chicago Express. Arrives at Laporte 5 45.
Chicago, 8 20.

8 00 a m, Accommodation. Arrives at Laporte 9 a m, Chicago
11 30 a m.

9 10 a m, Local Freight.

J. W. CARY, Gen'l Ticket Agt., Cleveland.

CHARLES PAINE, Gen'l Supt.

Michigan Central Railway

Time Table—November 21, 1875.

	*Mail.	*Day Express.	*Kal. Accom.	†Atlanti Express.	† Night Express
Lv. Chicago.....	5 00 a.m.	9 00 a.m.	4 00 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	7 32 "	11 01 "	6 35 "	7 43 "	11 15 "
" Niles	9 02 "	12 15 p.m.	8 30 "	8 55 "	12 45 "
" Jackson.....	2 12 p.m.	4 05 "	7 00 a.m.	12 47 a.m.	4 55 "
Ar. Detroit.....	5 45 "	6 30 "	10 15 "	3 50 "	8 00 "
Lv. Detroit.....	7 00 a.m.	9 50 a.m.	4 00 p.m.	5 40 p.m.	9 50 "
" Jackson.....	10 37 "	12 30 p.m.	7 15 "	9 25 "	12 45 a.m.
" Niles	3 40 p.m.	4 19 "	6 10 a.m.	2 30 a.m.	4 30 "
" Mich. City..	5 15 "	5 45 "	7 50 "	4 05 "	5 45 "
Ar. Chicago.....	7 35 "	8 00 "	10 20 "	6 30 "	8 00 "

Niles and South Bend Division.

GOING NORTH.

Lv. South Bend—8 15 a.m. 7 15 p.m. \$9 00 a.m. \$7 00 p.m.

" Notre Dame—8 22 " 7 23 " 9 07 " 7 07 "

Ar. Niles—9 00 " 8 00 " 9 40 " 7 40 "

GOING SOUTH.

Lv. Niles—6 30 a.m. 4 20 p.m. \$8 00 a.m. \$5 00 p.m.

" Notre Dame—7 07 " 4 56 " 8 32 " 5 32 "

Ar. South Bend—7 15 " 5 05 " 8 40 " 5 40 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted.
§Sunday only.

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